

Phone lines tie shut-ins to Sun



"A born teacher" is how one member referred to Bennett Blanton, who is the telephone class teacher, and who is also the Sunday School director at First Houston. (Photo by Karl Floyd, courtesy Houston TIMES POST)

By Anne W. McWilliams

At 89, Jack Chenault doesn't get around much any more. Aaron Harrington is blind. Mrs. H. E. Long must use a cane for support, because she falls easily. Yet they and five other shut-ins go to Sunday School by telephone at Houston's First Baptist Church.

Other class members are Mrs. J. G. Carlisle, Mrs. Jack Chenault, Mrs. Lucille Dendy, Mrs. Aaron Harrington, and Mrs. Grady Martin. Some other churches have Sunday School by conference phone, but the system at Houston, Miss., is the first of its type. South Central Bell engineers invented it just for them.

Last year Sunday School Growth Journal printed an article about a Sunday School class by conference telephone in Florida. Billy Hudson read the article and saw in it a possibility for the shut-ins of Houston to be part of Sunday School again. (Hudson is interim education director at First

Houston, and consultant for the state Baptist Sunday School department.) However, this on investigation proved too expensive for Houston. Conference call rates in Mississippi, because they have to be routed through New Orleans, are seven or eight times as high as in some other states.

Ken Marler, Houston pastor, conferred with South Central Bell of Birmingham. The phone company sent an engineering "trouble-shooting" team, along with Bob Shearer of Jackson's South Central marketing department, to work out a custom-made solution. They hit on the idea of a special connection from the central office in Houston to the church; the connection includes six private lines and will handle six conference-type calls at once. Class members do not use the regular church phone number, but each Sunday morning at 9:55 each dials a number especially assigned to him or her. Eight now use the six lines, because the two married couples in the

class have extension phones.

When the calls reach the church Sunday morning, the pastor answers. He and the members share in a few moments of friendly conversation. Then he calls the roll. He said that he enjoys this special weekly contact with the shut-ins. "It's fun!" he said and added, "It helps the class members, too, to feel that they are still a part of the church."

Bennett Blanton, a deacon and the Sunday School director, picks up an extension in another church office and teaches the 30-minute lesson. A former superintendent of schools in Houston, he is now employed with a school supply company. He grew up in Houston and First Baptist Church. In fact, one of his telephone pupils, 86-year-old Corrine Chenault, taught him when he was a Primary!

Jack Chenault, a deacon, leads the closing prayer for the class. He and his wife Corrine (married 56 years next May 4) both previously taught in the

Sunday School, he for 45 years. "I'd rather be at church. Nothing takes the place of worshipping together with others in the congregation," he said, "but the next best thing to being there is to be a part of this telephone class." He added, "Thirty minutes is too short!" Chenault has a hearing aid on his phone. "Bennett has a nice voice," he said, "and is easy to understand. He's a good teacher. He knows what he's talking about."

Mrs. Aaron Harrington listens on an extension phone, as does Mrs. Chenault. She and her husband, who is blind, are both Chickasaw County natives. He served in the state legislature, in the House of Representatives, for eight years, 1948-56. Last September, First Church, Houston, gave him a plaque of appreciation for 54 years service in the church choir. He may be invited to provide special music for the telephone class, for besides singing, he also plays the violin, the guitar, and the clarinet. While

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Messenger allowance

Executive Committee okays budget, proposes revisions

By Dan Martin

NASHVILLE, Tenn. (BP) — The Executive Committee of the Southern Baptist Convention adopted a \$93 million Cooperative Program budget for 1980-82, and proposed two changes to the SBC constitution and two to the bylaws.

All of the recommendations — budget, constitution and bylaws revisions — will be referred to the 1981 annual meeting of the SBC in Los Angeles, Calif., for action.

Without dissent, the committee approved a 1981-82 national Cooperative Program budget goal of \$93 million, which includes a basic operating budget of \$83.4 million, to be divided among the 20 agencies and institutions operated by the convention.

The basic operating budget represents an increase of 11.95 percent over the 1980-81 budget of \$74.5 million. Also included is a \$3 million capital needs budget, unchanged from 1980-81, and a Bold Mission Thrust Challenge Budget of \$4,596,400, compared to \$13 million in the 1980-81 budget.

Two constitutional changes — which require action at two successive annual meetings — involve qualification of messengers and quorums required for boards of trustees of the agencies and institutions.

The first change, which was recommended unanimously, modifies the basis on which churches qualify for messengers to the annual meetings, revising Article III of the constitution.

Currently, every "sympathetic" church

work and purposes of the convention, and "a bonafide contributor" to the work of the convention during the previous year is entitled to one messenger.

According to John McCall, an Executive Committee member and attorney from Louisville, Ky., the article is outdated. "The portion dealing with monetary requirements was adopted

in the last century, and the portion on membership was adopted in 1946."

Further messengers, up to a total of 10, currently are allowed at a rate of one for every 250 members or \$250 in contributions through the Cooperative Program.

The change would eliminate church membership size as a criterion and substitute contributions through the

Cooperative Program as the only basis for qualification.

Nelson Duke, pastor from Jefferson City, Mo., explained the "convention exists for missionary purposes and not to give recognition to size and membership. The Cooperative Program is our lifeline."

The change would qualify one

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Armstrong's motto "Go Forward" has meaning even in today's BMT

BIRMINGHAM, Ala. — The motto "Go Forward" marches out of the Bible, through Baptist missions history. It has continued into Bold Mission Thrust as theme of the Week of Prayer for Home Missions.

During the Week of Prayer, March 1 through 8, Southern Baptists all across the nation will gather in their homes, churches, and meeting places to pray that the message of Jesus Christ will "Go Forward" throughout America.

The Week of Prayer observance will culminate in the collection of the Annie Armstrong Easter Offering for Home Missions. The national offering goal, set by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, is \$17,250,000. It represents an 11.2 percent increase over last year's goal, and it will provide approximately half of the operating budget for the Southern Baptist Home Mission Board.

The offering will be used to fund the work of more than 3,000 Southern Baptist missionaries in the United States and its territories.

Carolyn Weatherford, executive director of WMU, SBC, says the offering will be used mainly to provide support services for missionaries already on the field.

"If the goals of Bold Mission Thrust are to be met, advance must be made in those critical areas where there is no Southern Baptist witness. This advance is limited by a lack of funds."

"Pray that this year's Annie Armstrong Easter Offering goal will not only be reached, but surpassed so that Bold Mission Thrust can be realized," she says.

The theme of the week, "Go Forward," commemorates Annie Armstrong, first corresponding sec-

retary of Woman's Missionary Union.

In 1895, Miss Armstrong initiated a week of self-denial for home missions. She called on WMU members to deny themselves "some costly luxury, some elegance of home, some entertain-

ment or excursion, and coin the cost into food for hungry bodies and souls in our country."

The week of self-denial captured the

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Acteens Queen's Court to hear the James Gilberts

Acteens Queens' Court March 6-8 at Camp Garaywa will follow the theme, "Being Potter's Clay." Steve Glaze of Clinton, sculptor and painter, will aid Marti Solomon, special guest speaker, in theme interpretation through the medium of artwork and pottery. Miss Solomon is Acteens consultant, WMU, SBC.

The registration deadline for Queens' Court is March 2, according to D. P. Smith, Acteens consultant, Mississippi WMU. This should be sent by mail to Box 530, Jackson, MS 39205. The cost is \$24.00.

Missionary speakers will be James and Dorothy Gilbert, missionaries to Ecuador; Sherree Tynes, volunteer missionary innovator with the Home Mission Board; and Tracy Peacock, daughter of Mr. and Mrs. Bill Peacock, missionaries to Korea, and BSU summer missionary in resort ministries at Indian Springs State Park, Georgia.

Bruce Fields, minister of youth and activities at First Church, Canton, will lead the music for the weekend.

Marti Solomon is a native of Vicksburg and a graduate of Mississippi College and Northwestern Seminary. She has worked as summer youth director at Calvary, Greenwood and First, Groves, Texas, as minister of youth and activities at Woodland Hills, Jackson, and minister of youth at First, Kilgore, Tex.

The Gilberts were appointed missionaries in 1957. On furlough now, they are living in Jackson. Their current assignment in Ecuador is in Noriente, where he is engaged in pioneer evangelistic work in the Napo province and assists new churches in their development, and she is a church and home worker. He was born in White Bluff, Miss., and she was born in Memphis. Both studied at Clarke, Mississippi College, and New Orleans Seminary. He was pastor in Mississippi and Alabama before appointment to Ecuador.



Mr. and Mrs. Gilbert



Solomon Fields

Bruce Fields, graduate of Mississippi College and New Orleans Seminary, plays the guitar and sings, and is a juggler. He led the music for the 1980 Youth Evangelism Conference at the MC Coliseum.

Steve Glaze grew up in Argentina, the son of Jack and Jean Glaze, former missionaries to Argentina. His father now teaches at Mississippi College. Steve has done mission work in Mexico and in Honduras. His theme interpretation through art and pottery will be featured on Friday night.

A special concert will follow the banquet on Saturday night.

Small group conferences will take note of these subjects: careers (missions, education, business, church, medicine); mission action; puppets; "beautiful you"; and "leader share time."

Queens' Court is planned annually by Mississippi Woman's Missionary Union for Acteens who are involved in Studiaet, individual achievement plan. Those who may attend are

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NK snatches family of five from fire

ANILA, Philippines (BP) — Missionary Kid Glenn Davis, 15, saved a Filipino family of five from almost certain death when he woke them from sleep in their burning house in Manila, Philippines.

Davis, son of Southern Baptist missionaries Gerald and Glenda Davis, was returning to the student dormitory and afternoon when he saw the sudden burst of flame. His loud yells of "fire" awakened the family as they slept in the second floor of the old wooden structure. The house was engulfed by fire within a few minutes. Davis called his older brother, Gregory, bounding out of the dorm in a fire extinguisher, which proved ineffective against the rapidly advancing flames. The old structure was located directly across a narrow street from the dormitory.

The blaze also destroyed two small buildings and gutted a furniture factory. Observers said wind direction quickly responded from the fire department saved the dorm from destruction, though it was blistered by heat. Eight children of Southern Baptist missionaries who live outside Manila live in the large two-story house. Paul and Nancy Sheriff, new missionaries from Texas and Oklahoma, are house parents.

Glenda is a native of Marks, Miss., and her husband attended Clarke College and she attended Blue Mountain College.

Jackson on application for Baptist TV station

Jackson, Miss., is among 100 cities for which applications have been filed with the Federal Communications Commission for low-power television stations.

These stations are to form a network to be operated by the Southern Baptist Radio and Television Commission. Most of these stations would have a 10-mile broadcast range.

Under the plan, a subsidiary corporation — the American Christian Television System (ACTS) — was created by the Radio and Television Commission which has applied for and would operate the network if the licenses are granted.

Members of the committee unanimously ratified the charter of the subsidiary corporation after referring to

it as "a significant event in the life of Southern Baptists."

Other components of the plan, in addition to ACTS, is obtaining a satellite linkup, development of high quality programming and recruiting local churches, associations or conventions to participate in the ownership and operation of the stations.

Officials at the RTVC report no word has come from the FCC as to when — or even if — licenses for the 100 and 1,000 watt stations would be issued.

Although Jackson is the only Mississippi city for which license has been applied, Hattiesburg, New Albany, and Cleveland already have Southern Baptist television stations, operated by First Baptist Churches of those cities. Each operates part time on a cable channel in those cities.

By Dan Martin
NASHVILLE, Tenn. (BP) — In the midst of what is called "volatile times," Southern Baptist Convention President Bailey Smith has opened conversations with rival factions within the denomination.

Smith told Baptist Press he has talked both with Paul Pressler, a Houston appeals court judge identified as a leader in a drive to commit the SBC to biblical inerrancy, and Cecil Sherman, an Asheville, N.C., pastor who opposes Pressler's efforts.

"I called both of them to encourage them to do everything they can to create love and harmony," Smith said, adding he telephoned Pressler and

both telephoned and met with Sherman.

Smith, who sees himself as a "unifier" in the denomination, said he telephoned Sherman, noting: "I told him I wanted to get together, that I don't think we ought to talk to one another through the press."

At the meeting, which took place during the February meeting of the SBC Executive Committee in Nashville, Smith said time was spent "getting to know one another. We talked about our backgrounds; we do not agree on the (method of) inspiration of the Bible and we talked about that. I have a deep respect for his per-

sonal commitment to Jesus Christ. I like the man."

Pressler, Smith said, "told him I wanted us to be kind. I told him, 'Paul, don't say anything that is volatile and hurtful.'"

"My purpose was to do everything we can to engender a spirit of fellowship and cooperation in our denomination."

The Del City, Okla., pastor said he encouraged Pressler to "disband his organization," but Pressler told Baptist Press, "there is no organization. There is communication between people of like belief, but no organization."

(Continued on page 2)



Smith aims to unify groups

THE FURLOUGH

Missionary, will you come and speak?

By Indy (Mrs. Charles) Whitten
Missionary to Canary Islands

Among the many and varied happenings of a furlough, two things recur with frequency. They are the ringing of the telephone and the question (sometimes a little on the anxious side), "Will you come and speak to us?"

Most people call the speaking that furloughing missionaries do "deputation work". This includes World Missions Conferences, conventions, associational and district meetings, banquets, camps, local church services, WMU and Brotherhood meetings, school assemblies and the like.

Each missionary makes up the schedule according to the length of the furlough. Missionaries on furlough are asked to take a given number of World Missions Conferences and camps, according to the length of the furlough.

Foreign missionaries do not have budgets for travel expenses, but depend on those who invite them to pay the travel expenses. Honorariums are helpful but not required.

Some ask the question: "Do missionaries have every available day and night filled with speaking engagements?" The answer, of course, is that they ought not to accept that much. Some time for rest and relaxation and for family relationships is absolutely necessary.

To an aging Dad in a wheelchair, who could say, "I will scarcely be able to see you because all my time is taken with speaking engagements?" Or "I won't be able to attend the first family reunion in five years because I must go to an associational meeting in another part of the state?"

Several suggestions could be made to churches in order to conserve the strength of furloughing



Mrs. Whitten has just returned with her husband Charles to the Canary Islands from furlough in Mississippi.

missionaries and make their furlough witness reach the most possible people whenever feasible, have combined meetings where the missionary can be heard.

For example, a general meeting of the WMU could take the place of the missionary's speaking in several group meetings. Or the entire church could plan a missionary emphasis, including men, women and children.

Make plans with the missionary speaker the church desires ahead of time. Write to the missionary

on the field, so that the date you want can be put on the calendar. Publicize the event sponsored so that the greatest number of people possible can hear.

To get the information you need, write to the Foreign Mission Board, Box 6597, Richmond, Va., 23230. They will supply you with biographical data, as well as pictures for publication. Correspond with the missionary in question for further information. You might even ask for a tape for publicity that the missionary could easily mail from the field.

Informal sessions where the people can ask questions and chat with the missionary are good.

Make the coming of the missionary speaker a matter of prayer. Just as an evangelist cannot go to a church and "take" a revival, a missionary cannot speak of the completed work of missions done by a few special people known as overseas missionaries.

The missionary is back in the States to share and seek continued cooperation in carrying out the Great Commission. He has the privilege of GOING in person, but every Christian is to go to the ends of the earth with the Gospel either personally or through a representative.

Be sure to inform the missionary speaker adequately so that he will know what kind of program you are having and what the missionary is expected to do. If you have a special theme, tell the missionary when you invite him.

There was once a missionary woman who was invited to a church to lead in a prayer retreat, where the main emphasis was to be missions. The following furlough she was called on the phone and invited to speak at the same place. She supposed that this occasion would be a one-hour WMU meeting. Lo and behold! the

people thought that she would understand that she was wanted for another three-hour prayer retreat program.

The thing that "saved her life" was the fact that she had led in several other prayer retreats during that time and just "happened" to have notes and materials in her briefcase.

Be specific about the length of time that you expect the missionary to take. Most missionaries have more to tell than the time permits, so they need to understand beforehand the necessity to abbreviate and select among the many experiences they might tell. Try to give the missionary a reasonable length of time to bring his message.

There is a true story about a missionary who was invited to go from one state to another to speak at a banquet. Only an hour was scheduled for the banquet program at the end of the meal. There was a lengthy program of special music, announcements and promotion. Finally the person who was presiding, said, "And now Miss Foreign Missionary will give her address." The missionary stood to her feet and said, "My address is 428 Walnut Grove Avenue, Centerville, USA. Then she sat down.

A missionary does deputation work to inform, inspire and recruit for the mission cause of the Lord around the world.

So when you ask, "Missionary, will you come and speak?", the missionary feels like replying, "Yes, I will gladly come and tell you what I have experienced and what I have seen of world needs. Will you listen prayerfully and respond joyfully to do your part in this Bold Mission Thrust that we are talking about?"

The harvest is SO white and the laborers are SO few.

Men and boys will rally for missions



Childs

Nine area Men and Boy Rallies will take place March 2 across Mississippi. Each begins at 6:30 p.m. with a fellowship meal and each program includes music, testimonies about missions, and a missions challenge.

Following is a brief outline of the locations for the programs and program personnel. This series is sponsored by the Mississippi Baptist Brotherhood department.

Crenshaw Church, Crenshaw, will have Andy Childs of Memphis as musician, and Lyle Cory of First Church, Grenada as speaker.

Calvary Church, Tupelo, will have a local quartet, and James Smith of Agricultural Missions Foundations speaking.

First Church, Indianola, will have Bobby Whittington of Blue Mountain College for music and Chuck Harris of Second Church, Greenville, as speaker.

Calvary Church, Starkville, will have The Puppet Pantry of First Church, Columbus and the Fishermen of Mississippi State's Baptist Student Union plus Levon Moore of Atala Association as speaker.

First Church, Brandon, will have Tony Kinton of Crossgates Church, Brandon, for music and Guy Henderson of the Convention Board staff as speaker.

Forest Church, Forest, will have special music by Allen Tyner and a message by Ferrell Cork, pastor of First Church, Aberdeen.

First Church, McComb, will have music by Carol and Tommy Sparkman and a message by Richard Brogan, president of Mississippi Baptist Seminary.

Collins Church, Collins, will have group singing and a message by William McCall, BSU director at University of Southern Mississippi.

And First Church, Biloxi, will have a men's quartet from the host church and Jason Carlisle, missionary to Uruguay, as speaker.



Brogan



Moore



Puppeteers from Southside Church, Meridian, will perform at the Forest rally.



Carlisle



Henderson

April conference designed for youth ministers

The first leadership conference designed just for ministers of youth will take place April 14 at the Baptist Building in Jackson at 515 Mississippi Street.

James Minton, assistant professor of youth education at New Orleans Seminary, will be the featured speaker for the conference which begins at 10 a.m., and concludes at 4.

He will be assisted on the program by Chester Vaughn and Leon Emery, both on the staff of the Mississippi Baptist Convention Board.

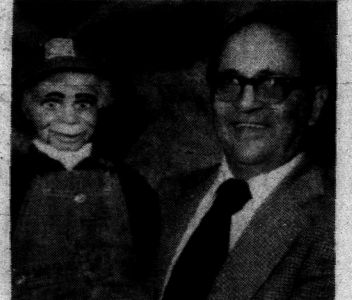
Minton will speak on the topic "The Scope, Purpose, and Organization of Youth Ministry," and "Program Resources and Dialogue."

Vaughn, program director of the board, will speak on "Program Organization Support of Youth Ministry." And Emery, director of the Church Administration-Pastoral Ministries department, will moderate. It is his department which is sponsoring the meeting.

There is no cost for the meeting. A complimentary lunch will be served. Send name and address to Emery at Box 530, Jackson, Miss., 39205, so that lunch plans can be made.

Nashville — Specialty conferences and in-depth training characterize this year's Church Training Leadership Weeks at Ridgecrest and Glorieta Baptist Conference Centers, according to Roy Edgemon, director of the Sunday School Board's church training department.

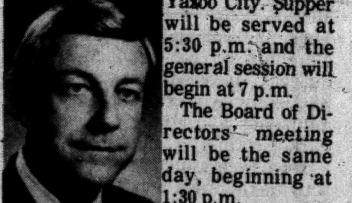
The leadership weeks are scheduled for July 11-17 at Ridgecrest and Aug. 1-7 at Glorieta.



Jim Jackson and Archie will entertain at the Collins rally.

Ag. Foundation meet to be in Yazoo City

The Agricultural Missions Foundation will hold its annual meeting March 6 at First Baptist Church, Yazoo City. Supper will be served at 5:30 p.m. and the general session will begin at 7 p.m.



Myers

Board members and their guests and other visitors are invited to the inspirational and informational evening session, as well as to the supper. Speakers for the evening session will be Lewis Myers, a Mississippian, director of the Department of Program Development, Foreign Mission Board, and Rallie Ennis, agricultural missionary, Tanzania.

Reservations for the supper should be made in advance by calling 601-842-4615, the office of AMF in Tupelo. Also, those wishing to have other information about the meeting may call the same number.

Smith aims to unify factions

(Continued from page 1)

While Sherman and Smith talked of the president's upcoming appointments to the resolutions committee and committee on committees, Pressler said he did not and would not talk with Smith about them.

"We talked about these appointments. He told me all kinds of Southern Baptists would be on the committee on committees," Sherman said, commenting Smith has publicly promised to be president of "all Southern Baptists" who claim credit for his first-ballot election in St. Louis in 1960.

"He did not tell me who these people were. Naturally, I am very curious (about them) but I am optimistic that Bailey Smith's appointments will reassure those who would be excluded by Pressler/Patterson (Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and another leader of the inerrantist faction).

Sherman added: "I'd like to have a chance to look at them. That is not spoken out of any great mistrust; it would just help. We are nervous about these appointments."

Pressler, on the other hand, said: "I have purposely stayed away from him, and for me to try to position or influence him would be very bad. He is an outstanding person and will do what he thinks the Lord is leading him to do."

The judge also noted he feels "rank and file" Southern Baptists are inerrantists—believers in a Bible without error—and have "not been adequately represented in the appointments" of the past.

Smith said he is working on the appointments, and has had second vice president C. Wade Freeman, of Dallas, ask James H. Landes, executive secretary of the Baptist General Convention of Texas, to write other state executives for recommendations. "I did not see the letter before it went out, but I understand it was one paragraph asking the executives to please send names of warm-hearted, Bible-loving folks."

He already has received some replies through Freeman, and said he has "some ideas" about appointments from his pastorates in Texas, Oklahoma, Arkansas and New Mexico.

Smith said that although he is not required by the constitution to release the appointments prior to the convention, he hopes to have the list to Baptist Press for publication by mid-April.

Smith also added he is seeking "about a dozen" ethnics to serve on the committees, and that he plans to "avoid" appointment of people who have been heavily identified as belonging to either side.

Smith confirmed there is "no change" in his view of inerrancy: "I wish personally everybody in the world believed in inerrancy. I believe that it is the right way, but I have a

deep respect for some men who do not (believe in inerrancy)." — Bailey Smith

Of the appointments, he told Baptist Press: "Since I believe in inerrancy, I will look for men who believe in that. I believe most Southern Baptists believe in it. You would not expect a person who believes like I do to seek out men who do not believe in inerrancy, just like those who do not believe in inerrancy would not seek out those of us who do."

Despite his stance, Smith said: "I am a unifier. I don't want to be divisive. I want us to be able to differ and still love each other."

He added he believes some inerrantists "would not be qualified to serve" on the committees, while others "who do not believe in inerrancy in a classical sense would qualify for some of these appointments."

The president noted he is wrestling "with this word 'inerrancy.' I don't ever want it to be a hammer to hit somebody over the head with."

One issue of our denomination with one word. I wish everybody believed in inerrancy, but some may never. I give them the right to believe what they believe. They have a right to be a part of the denomination.

"There are so many things to judge it is more than one single word."

While noting he is "an inerrantist, an evangelistic and premillennial person," he said: "Bailey Smith is his own man... (his) very own person. I was elected by the Southern Baptist Convention and I intend to represent the denomination and not one segment of it."

"I believe the whole issue is a turning of the nation to the right, and a turning of our denomination to the right. I am on the right. I believe in inerrancy and infallibility — out of conviction, not out of coercion — but I do not believe the Pressler/Patterson coalition elected me. I believe the I was elected president because of what I believe."

James Street, 79, dies

James H. Street, 79, died Sunday, Feb. 22 in Newton. He had been in failing health for some time.

He served as pastor in various Mississippi churches, among them, Harpersville; Highland, Meridian; West Laurel; Durant; Hazlehurst; and 2nd Ave., Laurel. He also served as pastor in Conway, Arkansas and Little Rock, Ark.

Street served as executive secretary of the Brotherhood Department for the Mississippi Baptist Convention Board for a two year period. From the Arkansas pastorates he went to the staff of New Orleans Seminary and came from there in 1965 to Clarke College as director of public relations. After retiring he served as interim pastor

Exec. Committee

(Continued from page 1)

member per church as before, and additional members at the rate of one for each two percent of undesignated offerings given through the Cooperative Program, or for each \$10,000 contribution, up to a total of 10.

Because of the percentage as well as the dollar amount, McCall said the change would "maximize those who are most generous in Cooperative Program giving," and would not penalize smaller churches.

The second proposed constitutional change sets forth a ruling that 50 percent of a governing group will constitute a quorum. It modifies previous requirements that nine persons are sufficient to transact business.

McCall said the nine-member quorum was adopted when many of the boards had 18 members and "many now have substantially more than that."

The change was recommended to the convention without dissent.

The two bylaws changes, which require adoption only at one convention, relate to the selection of the committee on committees and the work of the committee on resolutions.

The recommendation requires the committee on committees to be appointed by a committee composed of the SBC president and the two vice presidents. Currently, the president, "in conference with" the vice presidents, makes the appointments.

SBC President Smith, who voted in favor of the bylaw revision, said the "change was not directed toward me, and I do not feel threatened by it. I think it is an effort to more evenly distribute the power to appointment."

Conrad Johnston, a pastor from Salem, Va., proposed the revision in an effort to "state in letter" what he believes to be the spirit of the bylaw.

The new bylaw also requires the publishing of the names of the committee on committees through Baptist

We are valued either too highly or not high enough; we are never taken at our real worth. — Marie Ebner-Eschenbach

Youth Sunday School Leadership Conclave

March 6 First Baptist Church, Hattiesburg 7-10 P.M.

Leaders



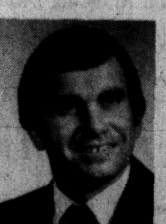
David Chism
Oak Park, New Orleans



Ron Kurtz
FBC, Jackson



Deborah Lee
Calvary, Tupelo



Paul Lee
Calvary, Tupelo

Project

Bible teaching lab for youth leaders.

Description

Three hour workshop designed to provide youth Sunday School teachers Bible teaching skills in a laboratory setting enabling them to communicate more effectively with youth.

Target audience

All youth Sunday School leaders, youth ministers, associational youth Sunday School leaders, and church staff workers.

Sponsored by
Mississippi Baptist Sunday School Department
Bryant M. Cummings, Director

Young Women's banquet has missionary, WMU exec

Baptist Young Women (BYW) will have the opportunity to see and hear many of the program guests featured at the annual meeting of Mississippi Woman's Missionary Union, during the BYW banquet, Monday evening, March 23.

Two special women will share during the banquet. June Whitlow, assis-

tant to the executive secretary for Woman's Missionary Union, SBC, and Mildred McWhorter, home missionary, Houston, Tex.

June Whitlow, born in Arkansas, early education came while living in Illinois. A Mississippian because of her college education which was received from Blue Mountain College, Miss Whitlow, served on the staff of Georgia WMU before going to WMU, SBC, in 1967. She assumed her present position in 1974. This is the first opportunity for her to share with Mississippi BYW.

Home Missionary Mildred McWhorter, a native of Georgia, will share home economics before her appointment in 1958, will share about her work with those people living in the inner city of Houston. Miss McWhorter served in the Baptist Center in Port Arthur, Tex. before going to Houston as the director of the Fletcher Baptist Center and the Joy Fellowship Center in 1963. Sponsorship of the two centers is carried by Union Baptist Association, Baptist General Convention of Texas, and the Home Mission Board, Christian Social Ministries Department.

At Briarwood Church

Youth speakers to have tournament in Jackson

Some Mississippi youth, whose identity is presently unknown, will speak before 2,500 persons this summer, representing Mississippi in the Southern Baptist Youth Speakers' Tournament.

The location will be the Ridgecrest

Baptist Conference Center, at Ridgecrest, North Carolina.

That person will have earned the right to represent the state through a series of competitive speaking events: first in his/her own church; then in an association tournament; and finally in the state Youth Speaker's Tournament which will be held on Saturday, May 9, at Briarwood Baptist Church, Jackson, beginning at 10 a.m.

The winner of the State Youth Speaker's Tournament will be reimbursed for conference center costs and gasoline expenses.

The three runners-up will have their assembly charges paid to attend the Church Training Leadership Conference at Gulfshore Baptist Assembly, August 12-15.

Youths who are in grades 10-12 who are active members of a youth training group in a Mississippi Baptist Church are eligible to participate, according to Robin Nichols, youth consultant with the Mississippi Church Training department. Nichols is responsible for promoting and conducting this youth special event as well as the Youth Bible Drill planned for younger youth.

Requirements for the tournament along with a list of topics from which each participant's subject must be chosen, are outlined in a brochure, which is available from Nichols at Box 530, Jackson, Miss., 39205.

Among the approved topics are: The Bible: My Personal How-to-Book; The Spirit Within Me; Salvation: An Offer You Can't Refuse; Jesus: The First Disciple; The Energy Crisis: An Issue of Stewardship; There's No Place Like Home; The Parent I Hope To Become; and 17 more.

This year each association is permitted to send one boy and one girl to the state tournament. Names of participants from the associations must be submitted by May 1, 1981.

A very great part of the mischief that vex this world arises from words — Burke

tion and teach.

The spirit of Barnabas was put to the test when Paul refused to take Mark on the second missionary journey. Would he stand by Mark, who at that time was the underdog? Would he leave Mark and go along with Paul? Even if the Bible had not told us that he stood by Mark, we would know from the spirit of Barnabas and his past activities that he would stand by him. This is the typical spirit of a truly great man, and it is the spirit of a successful director of missions.

As the laboratory technician in a hospital is seldom in the limelight, so we see that Andrew and Barnabas were seldom applauded by men. However, none of us would discredit the importance of the laboratory technician to the medical professions, and the same thing holds true for our directors of associational missions. They are just as important to our Baptist work as Barnabas and Andrew were to the early work of Christians, or the laboratory technician is to the doctor's diagnosis.

It is our prayer that in 1982 the boldest giving for home missions that has ever been attempted will be a phenomenal success. If it is, the associational leadership will make it, so. We hope that every association and every church will attempt to double anything it has ever done through the Home Mission Board.

Central Hills staffers needed

The Brotherhood department, MBCB, is now accepting applications for Royal Ambassador summer camp staff at Central Hills Baptist Retreat, Kosciusko. They will need college students to work as activities instructors and counselors, and high school students to serve as staff assistants. The salary for college students will be \$80.00 per week, and for high school students \$50.00 per week.

Interested students may write or call for applications: Russell Griffin, Brotherhood Department, P. O. Box 530, Jackson, MS 39205, (Tel. 968-3935).

Resident camps for boys, grades 4-12, will be held June 8-12, 15-19, 22-26, 29-July 3; July 13-17, 20-24, 27-31; and August 3-7. Dad-Lad Weekend camps for fathers and sons, grades 1-3, will be held June 26-27, July 17-18, and July 31-Aug. 1, according to Russell Griffin, consultant in the state Brotherhood department, and the camp director.

HMB elects one, appoints 65

ATLANTA (BP) — Southern Baptist Home Mission Board directors elected a new associate director of personal evangelism and appointed 65 persons to mission service during their February meeting.

Douglas Philip Metzger of Willingboro, N.J., was named to fill the evangelism post, created by the directors last October.

Metzger has been pastor of Delaware Valley Baptist Church in Willingboro since 1977. Previously, he was pastor of First Baptist Church, East Stroudsburg, Pa., and an officer in the U.S. Navy.

He is a graduate of the U.S. Naval Academy and Southwestern Baptist Theological Seminary.

The missions appointments include two missionaries, 15 missionary associates, six mission pastor interns, 12 persons approved for language pastoral assistance and 30 persons granted church pastoral assistance.

Among missionary associate appointments was that of Charlotte Ann Johnson of Meridian, Miss.

She is Christian social ministries director for Lauderdale Association (and is BSU director for Meridian Junior College). She has been a school teacher in Mississippi and Georgia and is a graduate of Meridian Junior College, University of Southern Mississippi, and Southwestern Seminary.

In other matters, Mission Service Corps coordinator David Bunch told the directors there are 269 MSC volunteers currently serving on home mission fields.

He said about 524 MSC volunteers have been assigned to date to serve in the United States and overseas, adding that 80 percent of all applicants have been assigned to places of service.

NFD to help Waltons

TUPELO, Miss. (EP) — The National Federation for Decency says that Lorimar Productions has told the organization that CBS plans to take "The Waltons" off the air at the end of this season and asked the NFD's help in keeping it on. The NFD says it will make an all-out effort to help.

Donald E. Wildmon, executive director of the NFD, said that his organization will work as hard to keep the program on as it has in opposing sex, violence and profanity in the past.

"Kim Reed, unit publicist for 'The Waltons' has asked us to help and we intend to do all we can," Wildmon said. "We have opposed the content of several of Lorimar's programs in the past and will continue to do so," Wildmon stated, "but we will go to bat for them on this one."

The group said that it will also include in their efforts a drive to keep "Wonderful World of Disney" on NBC. The network announced earlier this year that it would cancel Disney at the end of the season.

Robison sets ghetto aid with E. V. Hill

FORT WORTH (EP) — Baptist Evangelist James Robison has announced plans for a ministry to the ghetto areas of America, developing a prototype program in Dallas. "The answer to poverty," Robison said, "is not just to keep giving them handouts but to put a hand out to them — go get involved with them."

Robison and E. V. Hill, a black pastor from the Watts area of Los Angeles, announced the plans at a press conference in Fort Worth, Jan. 28-31. The two expressed optimism that for the first time white evangelical and black Christians will work together to help meet spiritual and material needs of minorities and others living in poor neighborhoods.

The goal is to form a coalition of local churches, businessmen and professionals to begin a concentrated attack on the problems of specific inner-city neighborhoods, Robison said.

"Life away. . ." will be WMU Convention feature

Three young missionary wives who have, with their families, completed their first terms of service as foreign missionaries and are now home on their first furloughs will be interviewed by Mrs. Earl Kelly at the Tuesday morning session of the WMU Convention.

The convention will meet at Parkway Baptist Church, Jackson, and the first session begins Monday evening March 23 at 7 p.m. Closing session is Wednesday morning, March 25.

Mrs. Jerry D. Spires, formerly Joyce Milner, grew up in Morton, is a graduate of Hinds Junior College and Mississippi College, and attended New Orleans Seminary.

Her pre-appointment experience included teaching in high school in Pascagoula and at Jackson Commercial College, Jackson. Stationed in Malawi, she is a church and home worker. He is business manager for the Baptist mission, the organization of Southern Baptist missionaries there. They have two children.

Mrs. Dan Panter, formerly Libby Wallace, grew up in the Jackson area, is a graduate of Clarke College and New Orleans Seminary. Her pre-appointment experiences included serving as library assistant and as store manager.

The Panter's are serving in Tabligbo, Togo. They have three children. Mrs. Panter is a church and home worker, while her husband is a general evangelist.

Mrs. Jason Carlisle, the former Susan Langston, is also a native of the Jackson area. She is a graduate of William Carey College and attended Southern Seminary. While at the seminary she worked as secretary, and following graduation and appointment by the Foreign Mission Board, she and her husband completed their language study in Costa Rica.



Kelly

Panter



Spires



Carlisle

and began their first assignment in Montevideo, Uruguay. Later they went to Florida, Uruguay, where she is a church and home worker and he is a general evangelist.

While the Carlises are on furlough he is serving as coordinator of the Mississippi Argentina-Uruguay-Paraguay missions partner venture.

Marjorie Rowden Kelly, wife of Earl Kelly, executive secretary, MBCB, was once a first-furloughing missionary wife, when she and her late husband, Paul Rowden, were missionaries in Israel.

Another feature of the Tuesday morning session will be the introduction, by Mrs. Charles Tyler of Collins, vice-president of Mississippi WMU, of the parents of Mississippi missionaries. Mississippi WMU will honor these parents with a luncheon following the morning session.

MC's Martin specifies areas for Clarke's 3rd year courses

Charles Martin, vice president for academic affairs at Mississippi College, met this week with officials at Clarke College to set plans for the educational program at Clarke in the fall of 1981.

Addressing the faculty at a special called meeting, Martin announced that he and the academic council at Clarke had been working out the details for offering of upper division work in four academic areas.

Beginning in the fall of 1981, the plan calls for the offering of third year work in the areas of Religion, Music, English, and History. The fourth year will be added in 1982.

At the present, since Clarke has been accredited by the Southern Association of Colleges and Schools as a junior college, these will be regular Mississippi College courses offered in those areas in which they can be taught by doctoral-level faculty to satisfy all requirements for bachelor's degree work.

Martin said he was happy that the merger has not been a one way street, and "that we have been able to work together so well. I have appreciated the cooperation of the academic council at Clarke."

Asked when the final merger of the two colleges will come, Martin responded that a merger of two such institutions is a complex situation. Legal research must be done on bequests, scholarships, and endowments. Audits of financial records and methods of accounting must be examined to be sure that all aspects of business are understood.

Martin added, "as far as the educational program is concerned, I think our meetings today have shown that

we are going ahead with the merger educationally. We will just have to be patient until all the legal and financial ends are tied together."

Clarke will continue to offer work on the freshman and sophomore level. Officials of both colleges agree that the addition of third-year work will help to retain many graduates who would normally seek their education elsewhere.

Also, there is the expectation that many graduates of the public junior colleges will want to continue their liberal arts education at Clarke, as well as many residents of the area who would like to finish their baccalaureate education.

In addition to the regular liberal arts program, there is study being given to the option for a training program for people in church ministries. This would be a non-degree program geared to the specific needs of vocational church workers.

Clarke will also serve as a center where graduate work may be offered to meet the needs of people in the area. Nearly one third of the students at Mississippi College are enrolled for graduate courses and the program is such that many courses could be offered at Clarke for the convenience of graduate students in the area.

In addition to plans for the educational program at Clarke, new plans for physical activity programs are being investigated also. There will be new emphasis placed on student activities which will make Clarke offerings competitive with offerings at other colleges.

Students interested in finding out more about Clarke College may contact the Admissions Offices at Clarke or Mississippi College.

Relatedness is topic for singles

Charles Edward Smith, who is to be the principal speaker and conference leader for the Gulfshore Single Adult Retreat May 22-24, has announced as his subjects: "Relatedness: It is not good to be alone"; "Faith: It is the substance and evidence of God"; "Hope: It is the Sustainer of life"; and "Love: It is a more



Smith

perfect way."

The general theme of the conference will be "Celebrate: Yesterday, Today and Tomorrow."

An addition to the program personnel since last announcement is Kitty Roberson, a single parent, who is director of Personnel Employment Service the Home Mission Board, Atlanta, Ga. She will conduct a special conference on single parenting under the theme, "Growing As A Single Parent."

The Christian Action Commission annually sponsors this program.

Secretaries meet offers winning series of talks

Lucy Hoskins of the Baptist Sunday School Board, Nashville, will be featured conference leader during a two-day program designed especially for church secretaries.

Miss Hoskins, consultant in the administrative services section of the board, will lead the secretaries conference, April 20-21, at the Baptist Building, 515 Mississippi Street, Jackson.

The conference will feature "skills" for all types of secretaries, including general, pastor's, associational, music, educational, and financial.

Miss Hoskins will speak on "Winning Through Personal Grooming," "Winning Through Effective Bulletins and Letter Writing," and will lead a skills shop for general secretaries.

Other speakers for the conference include Jayne Woods, Olivia Killebrew, Doyleen Higginbotham, Jamie Coleman, Jessie Emery.

Other speakers for the conference include Clifton Perkins, Jerry Merriman and Debbie Decker. Perkins, director of the Church-Minister Relations department, will speak on "Winning Through Good Public Relations."

Merriman, director of the board's Student Work department, will speak on "Winning Through a Good Self-Image." And Fancher, secretary in the state Woman's Missionary Union office, will speak on "Winning Through a Balanced Life."

The program begins with registration at 12:30 p.m. on Monday, April 20. It adjourns the next day at 11:45 a.m.

For reservations for the conference, which is open to all types of secretaries of all denominations, write Leon Emery, Box 530, Jackson, Miss., 39205.

Plains, Ga. (EP) — Former President Jimmy Carter and his family on January 25 became members of the Maranatha Baptist Church in Plains, Ga., — joining a congregation that split from Mr. Carter's old hometown church because the deacons would not allow a black to attend services. The Maranatha Baptist Church was formed by about 50 people in the spring of 1977 after the deacons of the all-white Plains Baptist Church refused to allow the Rev. Clennon King, a black minister from nearby Albany, Ga., to join their congregation.

New York — Since the invention of the printing press at least one book of the Bible has been published by the end of 1980 in 1,710 of the world's languages and distinct dialects, according to the American Bible Society, an increase of 27 over 1979.

Though seldom in the limelight, missions directors are key men

By Foy Rogers, director Cooperative Missions Department, Mississippi Baptist Convention Board (NOTE: The Home Mission Board mission study series for 1981 deals primarily with associational missions. This article deals with one facet of associational missions. Articles on other facets of that topic are scheduled to appear in later editions of the Record.)

Associational missions is true to scripture. Jesus did a work very similar to that done by a director of missions. He surveyed the field in an attempt to enlarge the vision of the people. He set up an organization, enlisted workers, and trained them to do their jobs. Jesus had no regular appointments such as a pastor has, but his custom was to go to the synagogue on the Sabbath day, and He taught, preached, and ministered wherever there was a need.

Too, Jesus was always mindful of neglected people and areas. This was demonstrated in His dealing with the lepers, the demoniacs, the impotent at the pool, and in many other ways. He was conscious of the potential and liberality of individuals in giving. Jesus dealt with people and always sought to help them. These characteristics of the work of Jesus are very much the same as that done by a director of missions.

Andrew did much the same type work that directors of missions are do-

ing. This was demonstrated in his knowledge of the potential when he knew of the lad's lunch. Jesus had instructed the disciples to feed the multitudes. As far as we know, Andrew was the only optimistic disciple in the group. He knew that a lad had a lunch. He had faith to believe that the lad would part with his lunch, while at the same time he believed that the lunch, coupled with the power of Jesus, would meet the needs of the people.

It was Andrew who escorted the Greeks (foreigners) to Jesus. Others feared, but not Andrew. He was the type person who knew where to find the answer to the problems of people. Again we find Andrew doing a wonderful work when he brought Peter to the Lord. Overshadowed by the glamour of his brother, Simon Peter, Andrew continued to serve in a wonderful way. He did not preach, but he had notified Peter to Jesus it is possible that Peter might not have preached it.

Another Christian leader who typified modern day associational directors of missions was Barnabas. Barnabas always stood by those in need. He saw the potential leadership ability of Paul and vouched for him at Jerusalem. Had Barnabas not believed in Paul at this time, the record of Paul's life might have been quite different. Again he encouraged Paul when he sent for him to come to An-

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Home Missions week . . .

The motto is, "Go Forward"

It has been said that the motto of Annie Armstrong, the first corresponding secretary of Woman's Missionary Union, was "Go Forward." This has become the watchword for the 1981 Week of Prayer for Home Missions and the annual Annie Armstrong Easter Offering for Home Missions. Go Forward!

The Week of Prayer is March 1 to 8.

The total goal for the offering is \$17,250,000, and it will be used for a variety of causes that are as important as are to be found. The largest portion

is to be used in support of missionaries and field ministries of the Home Mission Board. The allocation in this area will be \$12,800,080. It will include evangelism projects, church extension, Christian social ministries, language missions, interfaith witness, black church relations, and chaplaincy ministries.

Special projects will be allocated \$2.1 million. This includes a sizeable list of projects.

For advance in critical areas there will be \$2,350,000.

It has been said before, and it bears repeating. The lost in the United States are just as lost as they are anywhere in the world, and that is what the Annie Armstrong offering is all about. It is a budget supplement to aid the Home Mission Board in spreading the gospel all across our nation and even beyond in some cases.

There is no greater need.

In Mississippi, where churches are plentiful, it is difficult to imagine that there are areas of our nation where the gospel is not preached. The vast areas of the West, however, are

suffering from a shortage of those to spread the gospel, and our large cities are hard cores of masses of unchurched people.

The Annie Armstrong Offering is a desperate need if the Home Mission Board is to be able to continue effectively its fight against these conditions. The prayer for these areas and for the Home Mission Board and its missionaries is just as desperate a need.

Let us not fail to respond as generously as we possibly can in both aspects.

Trip into history . . .

Baptist roots in New England

Baptists beginnings are plentiful in New England, and a very interesting weekend was spent earlier this month poking around to see what could be found. The occasion for going there was the annual meeting of the Southern Baptist Press Association, the organization of the 34 Baptist state paper editors, in New York City.

During the same period the organization of the state executive secretaries was meeting in the same location. Therefore, the Earl Kellys and the McGregors decided to go up for the weekend prior to the meeting to see what could be found.

Quite by accident we stumbled upon our first Baptist historical site. We were in Salem, Mass. when we saw a historical marker situated by a boat slip leading out to the ocean. This was particularly interesting to me. It was the point from which Adoniram and Ann Hasseltine Judson sailed in 1812 as they left for India as missionaries of the congregational persuasion. Before they arrived in India, by virtue of Bible study on the way, they had become Baptists.

Two reasons made this a significant

spot for me. First, my introduction to foreign mission work came when as the young son of a pastor I saw my father and mother give dramatic performances of the lives of the Judsons. They (my parents) were promoting the Lottie Moon offering for Foreign Missions through this means. If memory serves me correctly, the Judsons were the first Baptist missionaries from North America.

The second reason has to do with Luther Rice. He became the press agent for the Judsons, so to speak. He was to have been a missionary also, but it was determined that he could better serve the cause by staying in North America to raise support for the Judsons. This he did. He traveled the length and breadth of the land in this endeavor, and as a part of his ministry he established the first Baptist state paper. Though the name has been changed and its location has been changed, it is still in existence. It is the Christian Index of the Georgia Baptist Convention.

Our little party traveled on up the coast to Kittery, Maine. It was from

here that William Screven departed to his destination of Charleston, S.C. The significance of this trip was that he carried a Baptist congregation with him, and the first Baptist church in the South was established. This was in 1693.

The church is still in existence and still meets in a house of worship built in 1882. This church became the focal point for the first association formed in the South in 1751.

As we made our way back South toward New York, we were in Boston on Sunday. We attended a famous missionary church, the Park Street Church, in Boston. This church is Congregational and now supports 72 missionaries. Paul Toms is now pastor. Harold J. Okenga was the previous pastor. As there has been no Cooperative Program for the church it has supported these many missionaries through the years because of its commitment to the Great Commission.

On Monday morning, in Providence, R.I., we found the first Baptist Church ever established in North America. It is the First Baptist Church of Providence. This church was started by

Roger Williams after he was forced out of Massachusetts because of his Baptist beliefs. He started the church in 1639, and it is still going. The congregation has a beautiful building that is more than 300 years old and still being used. It is kept in excellent repair.

The city of Providence and the State of Rhode Island came into being because of Baptist influence. And though New England is surely not a strong Baptist area, there are still more Baptist churches in Providence than there are of any other kind.

It is always interesting to delve back into our own history, and New England is the area of many of Southern Baptists' beginnings. Now it is almost a mission field, if not one indeed. Courageous Southern Baptists are moving into the area to present a witness to the unchurched masses there. This is a home missions field, but the lost are lost wherever they may be. We can help to claim for Christ this land of our roots as we support missions efforts there through the Annie Armstrong Offering.—DTM

Guest Opinion . . .

Fear of the written word

By Chalice Johnson

His name was Jesus, but His enemies called Him "Deceiver". They insisted He was in league with Beelzebub, the prince of demons; and they finally found a way to capture him and turn him over to the Roman authorities for crucifixion. Then Pilate, the Roman, to spite them, made a sign which said, "Jesus of Nazareth, the King of the Jews," and nailed it on the cross above Jesus' head. Seeing the sign, the Jews howled in protest. They asked Pilate to change what he had written but Pilate refused. "What I have written, I have written," Pilate said.

Pilate did not know it but what he had written was the truth. The man dying beneath the inscription in Greek, Hebrew, and Latin was king of the Jews. In fact, he was, and is, King of kings and Lord of lords.

words were, in the truest sense, the words of God.

It is interesting to observe how God could use the hand of a Godless man to publish His word, but it is even more interesting to note how wicked men react to the written Word. These Jews were not afraid to kill the Son of God. They did not hesitate to condemn Jesus without justification. With absolute fearlessness they invaded the garden, took captive an innocent man, tried him illegally, and then perjured themselves before a Roman authority; but they could not face, in the light, eight words painted on a board over the head of the man they had murdered.

The truth is that men engaged in a shabby business fear more than the wrath of God the exposure of the written Word. This is why sinful men avoid the scriptures. The written Word is

quick, powerful, sharper than any two-edged sword. It pierces even to the dividing asunder of soul and spirit, joints and marrow, and it discerns and exposes the thoughts and intents of the heart.

We live in a world which cultivates wickedness as a way of life. How much

"Wives who did not smoke but were exposed to their husbands' cigarette smoke developed lung cancer at a much higher rate than nonsmoking wives of nonsmoking husbands, according to results of a major 14-year study in Japan. The risk of nonsmoking wives was directly related to the amount their husbands smoked, and that risk was one-half to one-third that of direct smoking. The study adds to a growing body of evidence implicating passive smoking as a health hazard. A study published last year suggested that passive smoking could cause

we need to hold up before the world the Word of God, to let it speak its profound condemnation of the deeds of sinful men.

Chalice Johnson, former pastor in Byhalia, is pastor of Temple Baptist Church, Fargo, N. D.

damage to the small airways in the lungs of nonsmokers. Other studies have suggested that passive smoking may aggravate nonsmokers' pre-existing chronic heart and lung conditions. Women whose husbands smoke more than 20 cigarettes a day were found to have a risk of lung cancer 2.08 times higher than women whose husbands did not smoke. If the husbands smoked one to 19 cigarettes a day, the risk was 1.61 times higher than for the wives of nonsmokers."—THE NEW YORK TIMES, January 16, 1981

Faith seeking understanding . . .

What do I believe about salvation?

By Frank Stagg

To save is to bring to safety, or to save alive. In its biblical usage, salvation is God's work in bringing a person to his true existence, his true selfhood, or true destiny. It is God's work in enabling us to become what we were made to be. A watch is "saved" as a watch when through cleaning or repairing it is enabled to keep time and thus fulfill its purpose. A person is saved when through God's work he is cleansed, restored, and enabled to function or live as God designed that a person should live.

Since sin involves the whole man in guilt, bondage, and ruin, salvation is God's work in forgiving, liberating, and restoring man. What is saved is not just a "soul" as some special part of a person, but the person himself. A soul is a self. (Gen. 2:7; Luke 12:19; Acts 2:41) Salvation is God's work in reclaiming, freeing, cleansing, healing, and restoring the whole man. Salvation concerns man in the way he thinks (reasons), feels (emotion), chooses (will), acts, and relates to others in the wholeness of his life and being. Jesus was concerned to make the "whole man sound." (John 7:23)

Divinely Provided

Salvation is God's work, not man's.

It has its origin in God's love. (John 3:16; Eph. 2:14; 1 John 4:10) It is by His grace, i.e., His outgoing love and righteousness. His grace is His favor, unmerited by us. It is His coming to us when we were unable to go to Him. It is His love creating the very ground upon which we may stand in His presence.

Salvation is possible because God chooses us for Himself. This is what is meant by election and calling. It means that God takes the initiative in coming to us and in calling us to Himself. It does not mean that God determines that some be saved and some be lost. God does not will that any be lost but that all repent. (Matt. 18:14; 2 Peter 3:9) Election means that God opens the way for man to come to Himself. (John 6:65) Jesus said, "You did not choose me, but I chose you." (John 15:16) He did not mean that he forced himself upon them, but that he was the one who took the initiative in bringing about the new relationship between them and Himself. Grace is not irresistible; it is resisted by men. Jesus wept over Jerusalem, saying that he wished to gather her children to himself but they would not. (Matt. 23:37ff.) Calling or election is not coercive, not imposed upon man. God elects or calls, but man yet must answer.

Individually Received
In saving us, God reaches us individually. God reconciles us to Himself and to one another, bringing us into a new kind of relationship with Himself and with other persons. It belongs to

the essence of being lost to be estranged or cut off from God and other people. The essence of salvation is to be restored to God and to His people. But in saving us, God must reach us one by one, individually and first from within the inward self.

Salvation calls for faith on man's part. Faith is not a good work which earns salvation. Faith is trust. It is entrusting oneself to Christ. Faith is an openness of mind and heart to God, to accept what He gives and to yield to His demands. It is to receive Him as a personal, transforming presence. By faith we receive Him into our innermost being, where He brings about in us a new kind of life. (Eph. 2:6-10; 3:16f.) One is not saved by believing theological propositions about divine actions. One is not saved by things or facts. He is saved by Christ the Savior. He is saved when Christ as a personal, transforming presence comes into Him through the door of faith or trust. It must be "Christ in you" or you "in Christ." It is faith's part to receive Him into ourselves.

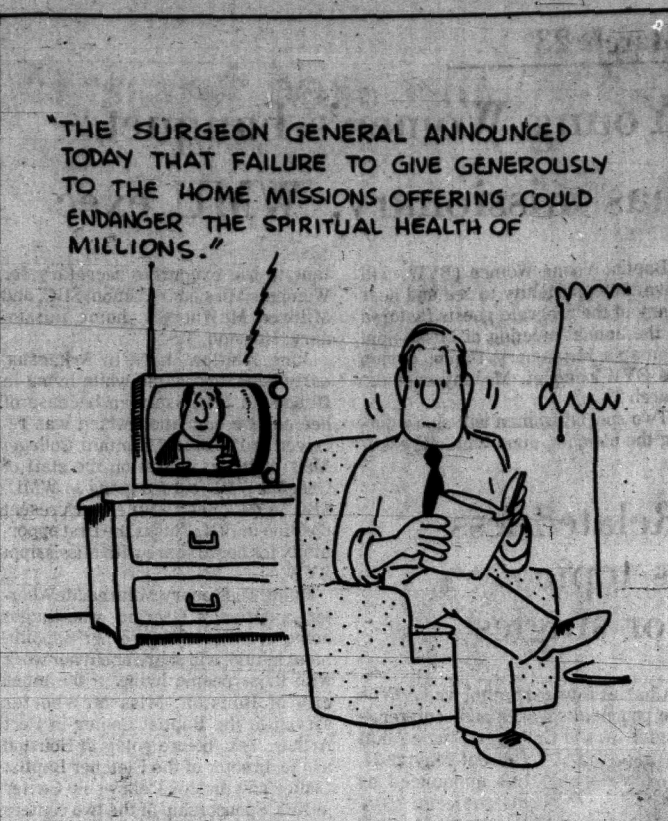
Repentance is God's demand upon those whom He saves. (Mark 1:4, 14f.) To repent is to turn to God. The word refers to a change of mind, but mind is more than reason. Mind includes attitude. Repentance is conversion. It is a change in attitude toward God, toward self, and toward sin. It is a change of disposition which is reflected in a change of one's ways. That is what John the Baptist meant by

"fruits worthy of repentance." (Matt. 3:8)

Salvation is a continuing work on God's part. A Christian is one who is "being saved." (1 Cor. 1:18) Salvation has a definite beginning, in repentance and faith. But it is living and growing. It is dynamic not static. Salvation reaches its fullness only in the resurrection. Thus, a Christian has been saved, is being saved, and awaits the fullness of his salvation. Christianity is a "way" of life. (Acts 19:23) One has either entered that way or he has not. (Matt. 7:13f) But those who have entered it have not completed the journey. Salvation is a pilgrimage, a journey, with its ultimate goal yet ahead. (Phil. 3:12-14)

Many-sided in Nature

Salvation is richer than can be described by any one term or illustration. It is redemption, i.e., being liberated from the bondage of self or of sin. It is justification, i.e., being set right with God. He accepts us as though we were righteous, and He begins in us a creative work of making us righteous. It is sanctification, i.e., God's work in setting us apart to Himself and to what is true and right. It is reconciliation, being restored to fellowship with God and with His people. It is newness of life, being begotten from above, being made a new creation in Christ. It is God's work of healing and making us whole, bringing us alive unto the destiny and purpose for which we were made.



February

1 "February brings the rain," Sara Coleridge wrote, "to thaw the frozen lake again." We could use some rain, as we didn't get much in January.

2 Shakespeare in *Much Ado About Nothing* came up with "... you have such a February face/So full of frost, of storm and cloudiness." Such a face appeared today when the serviceman reported that my dishwasher motor is beyond repair.

3 Evelyn, Florence, Sarah and I ate lunch at Mrs. Joe Odle's house today. She's a marvelous cook! Her chocolate angel pie was extra special.

4 "The February sunshine steeps your boughs/And tints the buds and swells the leaves within," observed William Cullen Bryant. Daffodil buds are already swelling in my back yard. The sunshine was bright today in Houston, Miss., where I ate lunch with the staff at First Baptist Church, and Pastor Ken Marler and I interviewed five members of a class that has Sunday School by telephone. Fat robins I saw beside the Natchez Trace looked as if winter has been good to them.

5 The fifth grade GAs and I had Missions Adventure study day at Ramona Hill's house. The girls made Annie Armstrong banks, to begin saving pennies for home missions.

6 This morning, as I was driving to work, it was snowing while the sun was shining. That was a short spring! W.D. and I plan to go to the family Valentine banquet at Morrison Heights Church tonight. Cheryl Prewitt and her family will sing.

7 Temperature was down to 15 last night. Today is W.D.'s birthday. Feb. 3 was Daddy's. Lots of famous folk were born this month: Clark Gable and George Washington. Thomas Edison and Charles Lindbergh. Babe Ruth and Galileo. Charles Dickens and Henry W. Longfellow and Sidney Lanier. Susan B. Anthony and Katherine Cornell. Chopin and Handel and Mendelssohn and Winslow Homer. And Roger Williams, champion of religious freedom.

8 Friday. A cold I've had all week was worse this morning. I woke up with such a terrific headache that I stayed in bed. A year ago, almost half damaged our new house. The slate finally arrived, so the builder had picked today to put it on. Such hammering and pounding! Worse than any hailstorm! By noon I was glad to go to the office to get away from the noise.

9 Maria Iris Moreira, 19, and Sandra Aparecida, 18, are here as our weekend guests. Both are from Brazil, where February is mid-summer. They are studying for two months at the English Language Institute at USM. Maria, who plans to be a doctor, is a senior at the university in Belo Horizonte. Sandra, who grew up in Belo, but now lives in Rio, will study dentistry. Maria brought me candy for Valentine's Day; Sandra gave me an amethyst, the February gem.

10 One side of our back fence is rotten; my dogs, Devil and Brownie, have been out chasing cats every night this week. As Robert Frost wrote, "Good fences make good neighbors," so we are going to have to spend some money to mend that wall.

11 My Sunday School class (Gerry Rushing, teacher) met at my house tonight. For refreshments I tried to copy Mrs. Odle's chocolate pie. My pies were fair, but my meringue crust did not look as elegant as hers, and I think I sprinkled the peppermint on the top too soon, for it melted.

12 I've been having the den furniture recovered. I was upset when the upholsterer said she needed another yard and a half for the recliner. But I was even more upset when I found out today that the fabric has been discontinued.

13 A red bird flew across the yard this morning and lifted my spirits. In 77-degree sunshine I drove to Decatur to interview Gladys Bryant, who has been a BSU director for 30 years.

14 Oak trees shed most of their leaves just before the new ones are ready to come out. W.D. and I raked 24 bagsful this morning, and are only half through with the back yard.

15 Home Missions Graded Series study is on the association this year. This morning J. W. Brister, director of missions, Hinds-Madison Association, preached at Morrison Heights Church to underscore that emphasis.

16 "Thirty days hath September, April, June, and November. All the rest have 31, excepting February alone. . . ." February is the shortest month. That means less hours to waste than you.

17 Life gives us raw materials from which we fashion our days — suffering, laughter, frustration, triumph. . . Michelangelo took a piece of ruined marble and fashioned the figure of David. How well am I using the raw materials given me?

The right train of thought can take you to a better station in life.

Lessons that are bitter to learn usually are sweet to know.

PEACE & QUIET AND OTHER HAZARDS by Ethel Barrett (Fleming H. Revell, 150 pp., \$5.95) Ethel Barrett

is a conference speaker, author, and television and radio personality. The tale of her life adventures, as told in this book, is often wildly funny. But more than that, Ethel makes spiritual discoveries in most unlikely places. Her grandchildren help her to put "senior citizenry" in the proper perspective. One of them argues, "If grandmother is not getting old, why do the muscles in her arm hang down on the wrong side?" She realizes that some human beings resemble certain dogs and cats, and while in a locked washroom she learns to stop arguing with God. Tongue in cheek, she warns that the verse, "Wives, submit yourselves to your husbands" may be "hazardous to your health." Her hilarious solutions to life's familiar problems are refreshing. Ethel Barrett has learned that "a merry heart doeth good like a medicine," and reading this book should do any reader's heart good!

Those who will not be counselled cannot be helped.

It is never safe to trust your business to the man who neglects his own.

Compere and Tobias will present drama of Mark

"A Gospel is Born," a religious drama written by W. L. Compere, will be presented several times in the next few weeks. With a setting in first century Antioch and Jerusalem, the drama features Simon Peter, one of the twelve apostles, and John Mark a young man of Jerusalem.

The engagements definitely set at this time are as follows: Thursday, Feb. 26, at a BSU vespers service on the ECJC campus, Decatur; Thursday evening, March 5, at a dinner meeting of the Newton County Baptist Pastors' Conference at Calvary Church, Newton; Saturday evening, March 7, at the Wayne County Church Training Rally, Trinity Church, Waynesboro; and Sunday evening, March 22, at the Hickory Church, Hickory.

Hugh Tobias, member of the Clarke College faculty, plays the part of John Mark, who accompanied Barnabas and Saul on the first foreign missionary journey, turning back after going only part of the way, but later making a comeback and going on to great achievement in writing the Gospel that bears his name.

Compere, president-emeritus of Clarke College, plays the part of Simon Peter, from whom Mark received most of the material for his Gospel, according to a general agreement of New Testament scholars. In costumes, the two characters re-create some scenes from the early years of Christianity.

This drama is an outgrowth of the dramatic presentations of the Gospel of Mark from memory which Compere has given many times during the past two years in five states and on two islands of the Caribbean in churches, schools, civic clubs and on other occasions. He was requested to prepare for the Mississippi WMU a series of dramatic dialogues, which he and Tobias presented at the state WMU Convention at Laurel last March.

The dialogues have been revised and re-written as a unified drama, appropriate for presentation to general audiences, but with a special appeal for young people.

It takes all sorts of people to make a world. — Douglas Jerrold



Ridgecrest Baptist Church receives its completed history. The first copy is presented by Raymond Dallas of Dallas Printing of Jackson to Julius Thompson, pastor. Mrs. Elsey Simpson, left, is chairman of the History and Archives Committee and W. R. Burris, right, is the author of the history. (Photo by Bill DeVeer)

Ridgecrest layman writes church's 25-year history

Ridgecrest Baptist Church, Jackson, has received its completed 25 year history written by Church layman W. R. Burris and titled *Conceived in Faith, Nurtured with Courage*. Mrs. Elsey Simpson was chairman of the history and archives committee.

Julius Thompson, pastor, expressed gratitude to all who labored on this project which took nearly four years to complete. Members of the history and archives committee serving with Mrs. Elsey Simpson are: Mr. and Mrs. Ike Bain, Mr. Olga Graves, Mrs. Almada Kaupp, Mrs. Bob Magee, Mrs. Charles Shotts, Mrs. Floyd Teetson, and Mrs. Agnes Virden. Others who worked on the project were: W. R. Burris, author, and Bill DeVeer, photographer.

The book, printed by Dallas Printing of Jackson, 76 pages with 39 pictures, is available through the church office at a cost of \$3.00. Call 982-9126 or write Ridgecrest Baptist Church, Box 10026, Jackson, Miss., 39206.

Evelyn Burke's husband dies

Funeral services for Ralph Burke, 67, of 4840 Gaylyn Drive, Jackson, were held Friday, Feb. 20, at 11 a.m. from Wright and Ferguson Funeral Home. Burke, who died Wednesday, Feb. 18, of an apparent heart attack, was the husband of Evelyn M. Burke, office secretary, Christian Action Commission.

Survivors in addition to his wife are two daughters, Eva Brown of Ft. Stewart, Ga., and Debbie Easley of Jackson; three brothers; and two grandchildren.

Until retirement three years ago, he owned Ralph Burke's Supply Company, which sold sporting goods. He was a member of Calvary Baptist Church, Jackson.

Resolution is tribute to C. Bryant

First Church of Raleigh, Jon Doler, pastor, recently adopted a resolution in honor of Charles Bryant who died in December, 1980.

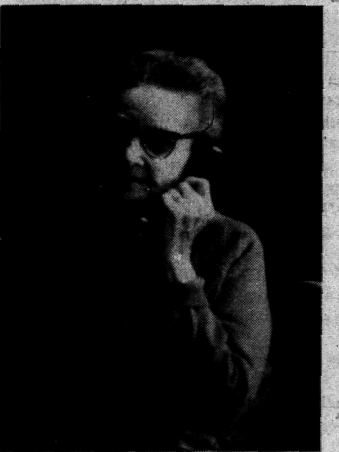
The resolution stated: "Whereas, Rev. Charlie Bryant was a devoted member of First Baptist Church for a number of years and, whereas, he served his church in a loyal manner by serving in many capacities when the opportunity availed during his entire tenure of membership and, whereas, he was a most diligent servant in his many duties as director of missions in our county for many years, we wish to express our gratitude for his many services and devotion to his church, county, state, and to his God. He will be greatly missed."



Ken Marler, pastor, First, Houston, answers incoming calls from the telephone members, greets each one personally, calls the roll, and leads the group in an opening prayer. Marler, his wife and two children, have lived in Houston for a year. (Photo by Karl Floyd, courtesy Houston TIME POST)

Phones tie shut-ins to Sunday School

(Continued from page 1)
growing up in a large family he had much experience singing with a family quartet.



Mrs. Long

Mrs. H. E. Long, who lives with her sister, Mrs. John Duncan, said that she hasn't been able to go to church and Sunday School for maybe 15 years, due to ill health, so the phone class means a lot to her. Both she and her sister are widows. Converted at age 10, she later taught children in Sunday School. Now she never misses a day reading her Bible. Last year the church recognized her as one who read the Bible through in 1980.

Other shut-ins in the town are possibilities for Sunday School outreach, the pastor said. Up to 25 could be added to the present phone system (the cost would go up as more phones are added.) However, Marler said he thinks his church will add more classes rather than more phones. Bennett, who has already offered to teach a second one on Sunday mornings. Several members of the class have expressed a wish for a second time of Bible study during the week. The six lines are available, 24 hours a day, unlimited usage without additional cost.

The pastor foresees other uses for the phones. A telephone WMU circle may be started. "We could use the phone for committee meetings at night, because the six numbers can be given to any six people who can then dial into the system," he said.

Marler has offered use of the lines to other churches in the Chickasaw Association who want to schedule Bible classes for their shut-ins during the week. Another church's teacher could come to First, Houston, and the six numbers could be given to six of the

other church's members who wished to join the class.

"With use of the loudspeaker our shut-ins could hear prayer meetings. They couldn't talk back, but they could hear," the pastor dreamed. Sunday worship services are broadcast on radio. "I think lots of other churches will begin classes like this. I don't know why big city churches with many who are homebound don't."

The installation fee was \$50. Cost is \$160 a month, but no church budget money has been put into it. Sunday School classes sponsor individual phones.

Bob Shearer of South Central Bell said, "We are glad we could work this out for Houston church, and would be happy to provide this service for any church. We would be willing and happy to talk with and work with other churches who would like to do this kind of thing. We recommend that the group not be larger than 10. However, we would be willing to talk with each individual church and work out the individual situation."

Those who have questions may call Bob Shearer at 961-1166 or write him at Box 811 (South Central Bell), 504-301 Building, Jackson, MS 39205.

Names of new deacons



Five new deacons were ordained at First Church, Starkville, on Jan. 25. They are, left to right, TOM SATERFIELD, JOHN LEWIS, SAMMY HENDERSON, KENN JOHNSON, and J. L. PEPPLES. R. Raymond Lloyd is pastor.

Mrs. Ida Adams Dennis celebrated her 100th birthday Jan. 12 at the home of Mr. and Mrs. Clinton Adams in the Rosebud community. She is a member of the Mt. Zion Baptist Church, Leake County, Jesse Scott, Jr., pastor. She was first married to William Robert Adams in 1896 at Springfield Baptist Church, where she was a member. He died in 1925, and she moved to the Mt. Zion community to be near her children. In 1944, she married Ben Dennis who died in 1947.

Mrs. Dennis has seven children, 18 grandchildren, and 48 great-grandchildren. Those of her children who are still living are Evie Adams

Thomas, Annie Bell Adams Allen, Clinton Adams, and the late Adams Dennis.

In spite of all his accomplishments in organizing knowledge about the physical universe in which we live, man still has one big nut to crack — himself. If it were not for man, fission and fusion would not today pose the threat of destruction to civilization and to life itself that they actually do. We have learned to control almost everything else except ourselves — Oswald C. Hoffmann

Richard and Brenda Harman, members of Brooksville Church, have made public their commitment to serve as foreign missionaries. Their commitment was made during the morning worship service Feb. 15. Jerry F. Zgarba is pastor.

Cary (Sharkey-Issaquena): March 1-4; evangelist, Rex Holt, missionary to Lome, Togo, West Africa, from Jonesboro, Ark.; music under direction of Dan Guest, minister of music, Bowmar Avenue Church, Vicksburg; Sunday services 11 a.m. and 6 p.m.; Wednesday, noon services and meal each day in church annex; Billy J. McDaniel, pastor.

Oak Grove Church (Yazoo): March 9-15; nightly at 7:30; Sunday at 11 a.m.; lunch to be served at the church Sunday, followed by an afternoon sing; Hugh Martin, evangelist; Thomas Peoples, pastor.

Brooksville Church: March 8-13; James Fancher, evangelist; Jack Cochran, music director; Debbie and Lou Heard, instrumentalists; Jerry F. Zgarba, pastor.

Jeremiah People will be presenting a new musical-comedy creation entitled, "Home Again — Portrait Of A Family," on Friday, March 6, at 7 p.m., at the Colonial Heights Church, 5708 Old Canton Road, Jackson.

The ninety-minute program will combine comic and dramatic sketches, original music, and monologues. The group has recorded six albums, and also has performed on several national television programs. They are currently on a nine-month tour across the United States.

Scarborough dies

Benjamin Cuttino Scarborough, 62, died Feb. 9 at his residence at Rt. 5, Oxford. A native of South Carolina, he moved to Mississippi in 1955. At the time of his death, he was pastor of New Prospect Church, Yocoma. He had also served in church education and church music fields.

He was serving as moderator of Lafayette County Baptist Association. He was a past president of the Mississippi Baptist Religious Education Association. Honors he had received included the Loner Citation of Mercer University Alumni Association and an award of merit from the Daughters of the American Revolution for his work with young people.

Funeral services were held at 2 p.m. on Feb. 12 from First Church, Oxford, with Kermit McGregor, Lewis Sewell, and Arthur Leslie officiating.

Survivors include his wife, Ellen Mizell Scarborough of Oxford; two sons, Ben C. Scarborough, Jr., of Garland, Tex., and James Jackson Scarborough of Jackson; a daughter, Mrs. Mary Ellen Chamberlin of Magnolia; a brother; two sisters; and ten grandchildren.

The family requested that donations be made in memory of "Brother Ben" to the building fund of New Prospect Baptist Church, Rt. 5, Oxford, Miss.

Thursday, February 26, 1981

BAPTIST RECORD PAGE 5

Armstrong's motto . . .

(Continued from page 1)
hearts and imaginations of WMU members. It became an annual event that was eventually renamed the Week of Prayer for Home Missions.

As Miss Armstrong marshalled Southern Baptists to support missions, "Go Forward" became her personal motto.

This motto, based on Exodus 14:15, was God's command to Moses before the parting of the waters of the Red Sea: "Speak unto the children of Israel that they go forward."

Although Miss Armstrong died in 1938, she remains a living force

throughout the United States because Southern Baptists have named their annual offering for home missions in her honor.

This year, William Tanner, executive director-treasurer of the Home Mission Board, has issued a challenge to Southern Baptists.

"I challenge Southern Baptists, in the Annie Armstrong spirit, to deny yourselves and 'coin the cost.' Please pray about what you and your family can give. And then give so you can help us go forward with the good news of Jesus Christ," he said. (WMU)

West Side, Macon, will work Saturdays to build pastorium

Members of West Side Church, Macon, Noxubee County, have begun work toward completion of a new pastorium, after a long delay.

A Work Day has been declared for each Saturday until the project is finished. Mrs. T. E. Hatcher, church clerk, stated, "Anyone interested in this project or who would like to participate in any way is invited to do so."

Michael Duff, pastor of the church, is chairman of the Building Committee. He states that the church asks the prayers of their friends as the members "step out on faith to see that this job is finished."



NORTH OXFORD CHURCH on Jan. 18 honored its pastor, J. W. Baker, on his third anniversary. A letter signed by 350 members of the congregation was read during the morning worship service thanking Baker for his service. Bill Martin, chairman of deacons, left, presented Baker, right, with a seventeen-volume set of commentaries entitled *MCLAREN'S EXPOSITIONS OF SCRIPTURE* and a money tree during a reception honoring the Bakers.



NEW HOPE CHURCH, MEADVILLE, recognized its Acteens in a service using the theme, "Follow the Glean." Four queens crowned were, left to right: Roberta Byrd, Barbara Byrd, and Sharwyn Ezell. Back row: Willie Faye Ratcliff, Acteens director; Dan Caldwell, pastor; Brenda Caldwell, pastor's wife.

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Gautier

Tom Gautier has joined the staff of Pass Road Church, Gulfport, as minister of education. He began duties there on Feb. 11. Richard Edwards is pastor.

Queen's Court is Mar. 6-8

(Continued from page 1)

Queens who have never before participated at Queens' Court and Queens who have achieved another level in Stuidact since they last attended Queens' Court.

The Saturday night recognition banquet will feature long dresses, crowns, scepters, and capes.

The event will begin at 5 p.m. Friday, March 6, and conclude with lunch, Sunday, March 8.

Miss Smith said that Acteens and their leaders who attend should bring a long dress, towels, linens, Bible, a Sunday dress, crowns (regulation Stuidact crowns, that is), scepters, capes, Stuidact Regalia, and personal articles. Pillows are furnished.

CLASSIFIED

THE GREAT PASSION PLAY (May thru October). GROUPS reserve NOW. Tickets, lodging, meals and swimming all for just \$16 each at KELLER'S COUNTRY DORM RESORT, Rt. 1, Eureka Springs, Ark. 72632. Call 501/253-8418 today!

FOR SALE: 54-passenger CHURCH BUSES. Call Greg VanWormer, (601) 924-6811.

Lottie Moon gifts

Lottie Moon Offering Goal at First, Waynesboro, for 1980 was \$5,000. Total offerings amounted to \$6,236.84. "First Baptist rejoices in the Lord at exceeding their goal by \$1,236.84. This goal was reached and exceeded before the end of December," states Robert H. Pery, pastor.

Bible Book Series

Worship and the Lord's Supper

By Gordon H. Sansing, Pastor
First, Pontotoc
1 Corinthians 11:17-34

The song, "In Remembrance Of Me," from the musical, "Celebrate Life," is a beautiful expression of the Lord's Supper. This ordinance unfolds a picture of our faith as we relive the crucifixion and resurrection of our Lord.

Again Paul deals with a specific problem in the church at Corinth, namely, the abuse of the Lord's Supper. Among the early Christians, the Agape or Love Feast was a fellowship meal. It was a time of sharing that drew God's people closer together. Each brought food (like our covered-dish) as they were able and pooled it all for the meal. This was followed by a sharing in the Lord's Supper.

However, in Corinth, this once highly desirable experience had deteriorated into something very unlovely. It was reported to Paul who in turn wrote the Corinthian church about worship and the Lord's Supper. This is probably the earliest account of the observance of the Lord's Supper, since Paul's writings preceded those of the Gospels. Paul gave this account of the Supper to correct the abuses of it within the church in Corinth.

1. The abuses at the fellowship meal

In 1 Corinthians 11:2, Paul praised his readers for obeying his teachings. But there is no praise offered here, "since your gatherings as a church are more harmful than helpful to you."

"For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part, I believe it." Paul had mentioned divisions in the church earlier, due to divided loyalties toward different leaders. Here the division seems to issue from differences in economic and social status. Paul believed these reports of division in part although he had not actually been there to see it. But where there was so much smoke there must be some fire.

Factions existed in the church's fellowship because persons had taken sides. How tragic it is when there occurs the heresy of choosing sides, one against the other, in the church. To deny the unity of the church is to quench the spirit of love and forgive-

ness within the church.

Paul had no patience with this, but was able to point out one positive impact. It was that there could be seen a distinction between the factions and those "who are approved." The "approved" refers to genuine Christians who stood the test, as gold after the dross is burned out. The conduct of the people in the church tested them as to whether or not they were true Christians. Simply having one's name on the church roll does not necessarily mean that one is a Christian. The Bible tells us that it is by our fruits that we are known.

Because of the divisions, there could not be the celebration of the Lord's Supper. When they came to the Table, they were in the right place, but they were there for the wrong purpose. Motive is so important and we are reminded that "God looks on the heart."

The problem suggested in verses 21 and 22 is that the more prosperous members arrived first at the Agape Feast generously supplied with food and drink. The poorer members, laborers and slaves, came later after longer hours of work with their meager provisions. The early comers did not wait for the others and gorged themselves with food and even became drunk, while others were hungry. The poor were humiliated and could hardly call this a love feast. No wonder Paul said, "When you meet together, it is not to eat the Lord's Supper. . . I will not praise you."

2. The proper observance of The Lord's Supper (11:23-26)

In light of the problem, Paul reminded these people in the Corinthian Church of the true meaning of the Lord's Supper. The original supper took place shortly before our Lord's death on the cross. It now serves as a time of remembrance of our Lord's sacrifice until He comes.

On that night with His disciples, Jesus "took bread," and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." Jesus' death on the cross was a sacrifice for us because of our sins. Through what Jesus did in giving His life, we may experience life and the forgiveness of sins. This is what we are to remember when we partake of the bread.

"In the same way the cup also, saying, 'This cup is the new covenant in My blood; do this as often as you drink it, in remembrance of Me.'" The cup symbolizes the new covenant foretold by Jeremiah 31:33. It is a covenant of love written on human hearts. Jesus said that the cup represents symbolically His blood which effected and sealed the new covenant.

The Lord's Supper is to be observed in remembrance of Christ, His sinless, selfless life, His atoning death and continuing life. As often as we share in the Supper we "proclaim the Lord's death until He comes."

The Supper also looks forward to the day when the Lord will come again. Thus, the Lord's Supper calls us to remember and proclaim Christ and His sacrificial death for us as it fixes our hope upon the victory that will attend His coming.

3. The need for self-examination in observing The Lord's Supper

Because of the significance of the Lord's Supper, as expressed in the preceding verses, the church is urged to observe the service with due care. "Unworthy" is used as an adverb here and refers not to the person, but to the manner in which one participates in the Supper; not to character, but to conduct at the Supper. Those who abused the love feast could not observe the Supper with meaning. To partake of the Supper in an unworthy manner is to hold Jesus' redemption work up to shame.

No Christian is worthy to take the Supper. One can do so only by God's grace. But it should be a time of self-examination, repentance and confession because of what the Father has done in Christ. This examination should involve the meaning and purpose of the Lord's Supper, one's faith in Christ, and love toward his fellow Christians.

Paul states in verse 29 that the manner, attitude and purpose in observing the Lord's Supper reveals one's life as a Christian, not his salvation. The Lord's Supper is not to be regarded as like any other meal. If one failed to understand the spiritual nature of the Supper symbolized in the elements, then one could not comprehend the meaning of this experience.

Coloradan held as spy 370 days in Yemen jails

COLORADO SPRINGS, Colo. (BP) — DuWayne Terrell, a 24-year-old Colorado man who worked for a time with Southern Baptist-related institutions in Israel, arrived home Feb. 10 after spending 370 days in Yemeni prisons.

Terrell became involved in the ministries of Jerusalem House, a student center, and taught Sunday School in the Jerusalem Baptist congregation while doing independent studies in Israel from 1975-77. He later worked in summer camps at Baptist Village, Petah Tiqva.

His studies eventually took him to Yemen, where he was arrested Feb. 4, 1980, while visiting the burial site of a Yemeni Jew who had become a famous poet and folklorist in Israel. He was accused of being an Israeli spy although formal charges were never lodged with the American consulate and the American government was never given any reason for his detainment, Terrell says.

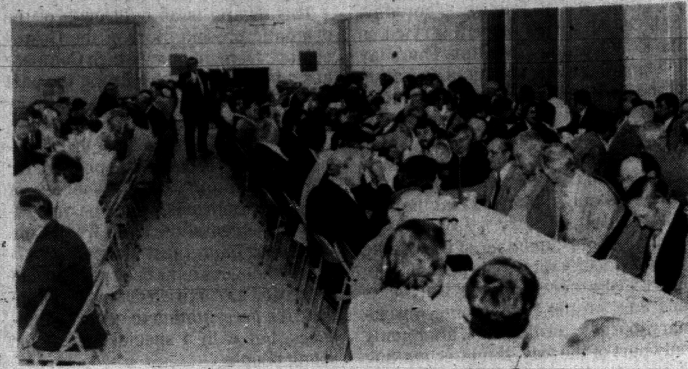
Wire service reports said Terrell admitted under torture to being a spy and implicated another American, 60-year-old William Thomas Jr. of Madrid, Spain, as a spy. He later denied both confessions.

"I have no plans to go back," Terrell

says. "I will stay out of the Middle East for awhile and stay in my own country and will probably go to school here in the spring."

Terrell was not affiliated with a

Southern Baptist church when he went to Israel but says he probably will become involved with a Baptist church now that he is home. His parents are Church of Christ members.



Calhoun men hear Yoder

Larry Yoder, consultant at the Southern Baptist Brotherhood Commission, Nashville, was guest speaker at this associational Baptist Men's fellowship supper on Feb. 9. Standing in the aisle is Calhoun Baptist Association's director of missions, Marvin Bibb. The supper was held at First Baptist Church, Bruce with 152 Baptist laymen and pastors in attendance.

Devotional

Chasing Donkeys

By Jim Futral, Pastor, First, Amory

In I Samuel 9 and 10 we find the first appearance of Saul, son of Kish, and soon to be the first king of Israel. And of all things to find him doing, he is chasing donkeys all over the countryside. His father had sent him out to round up the donkeys, but he is having a terrible time. Out of this unusual incident comes positive thoughts for living.

I. Often the greatest blessings will be couched in the menial tasks of life. It is while Saul is out chasing donkeys that he will meet Samuel and be anointed king. In an unlikely place, doing an unlikely task, God chose an unlikely man to be king!

If your life is ever dull, sometimes routine, unexciting, and commonplace, be careful, for you might just run right by a great blessing. God's way of using us involves such ordinary things as kitchens and cradles, wrenches and washing machines, desk jobs and field work.

II. Sometimes it takes inconveniences to bless us. Inconvenience is sometimes just another way of saying that our status quo has been disrupted. Saul did not like having to chase donkeys but had he stayed where he was, he would not have met Samuel.

Paul seemingly stayed aware of the doctrine of inconveniences during his many troubles and prison experiences. He kept seeing these inconveniences as blessed opportunities to preach the gospel, to meet new people, to sing and pray!

III. Regardless of the outward appearance, God is at work for good in our behalf. Chasing donkeys is good? Yes, it was for Saul because God was using the adventure. How very often we think that because the outward appearance is bad that God is doing bad toward us. But it is not so. He loves us and is at work to do good in our behalf. Job tries to convince his friends that outward appearances do not tell the whole story. The disciples think Jesus has failed them when he dies on a cross. No, even when things look bad, God loves us and is working for us.

Have you been chasing donkeys lately? Do not despair, for out of the routine, sometimes inconvenient task, God will do his work to bring you blessings!



Futral



Uniform Lesson

Relationships in the Kingdom

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 19:1-15

The aim of the lesson this week is to help us understand more completely the standards that Jesus set for marriage. It also will encourage us to select specific ways in which we may make our homes more Christian.

V-1 The coats of Judea beyond Jordan — This is the last journey of Jesus. He goes from Galilee to Jerusalem, to attend the last Passover which he celebrated.

V-2 Great multitudes followed Him — Jesus was still popular. The vast multitudes still followed him. He healed them of their diseases.

V-3 The Pharisees came — The Pharisees were the largest religious party, and the most wealthy of the Jews. They got their name from the Hebrew word Pharash, which means to set apart, or to separate, because they separated themselves from the rest of their people. They were strict in their religious practice. Some of their main teachings are: (1) The world was created by God (2) the souls of men are immortal (3) the soul of man is either eternally happy or miserable beyond the grave (4) the resurrection of the dead (5) there were good and bad angels, and (6) God was obligated to bless the Jews. They were proud. They looked upon common people with disrespect. They sought public office. They were conservative in religion.

Tempting Him — They wanted to involve him in some difficult opinion. Is it lawful . . . for every cause? — People were divided on the matter of divorce. There were two schools of thought. Hillel said that a man may divorce his wife for any offense. He could divorce her if she burned his meal. Shammai said that divorce was lawful in the case of adultery. If Christ expressed one of these two opinions they hoped to involve him in a difficult situation. They wanted to get him to take sides, so that they would have reason to criticize him.

V-4 And He answered and said. . . — Jesus did not answer the opinions of either Hillel or Shammai. He called their attention to God's original plan for marriage. He quoted the words of Moses in Genesis 1:27; 2:21, 22, 24. All the parties accepted Moses. God at the beginning made but one man and one woman. God intended that man should have but one wife. Shall leave his father and mother — This means that

he shall be bound more strongly to his wife than he was bound to his parents. The marriage relation is the most sacred and enduring of human relationships. And shall cleave unto his wife — Cleave means to glue. Husband and wife are to be glued, or adhered together so that nothing can separate them. The twain shall be one flesh — They become as one in law, feeling, interest, and affection. Let no man put asunder — What God has joined together, man may not unjoin. In his decision, Jesus really decided in favor of one of the parties; and it shows that when it was proper, Jesus answered questions without regard to consequences, from whatever cause they might have been proposed, and however much difficulty it might involve him. Jesus showed his wisdom. He did not answer from Hillel or Shammai, their teacher, but from Moses — so he defeated their evil intent.

V-7 Why did Moses? — If Moses in Deut. 24:1 allowed divorce, why is divorce unlawful?

V-8 He said unto them — Jesus admits that Moses allowed divorce, but he contends that it was not God's original plan. When Moses came upon the scene he found a rebellious and hard-hearted people. In this state of things he did not think it wise to forbid a practice as universal as divorce, so he wanted to regulate it. Therefore, it was a temporary expedient growing out of a peculiar state of things. Instead of allowing the husband to divorce his wife in an emotional state of mind, he required him to take time to consider the matter, and to give her a writing. The husband was to look at the matter with a calm mind and present the case before some learned men and write a divorce in legal form. It gave an opportunity for the husband to have second thoughts about divorcing his wife.

V-9 And I say unto you — Only one offense was to make divorce legal in God's eyes. In the case of adultery which is illicit sex between married persons, Jesus suggests that the innocent party is free to remarry.

V-10 And He said — It seems the disciples felt that the limiting of divorce to cases of adultery was an intolerable burden.

V-11 All men cannot receive this saying — It might be good for some to live without marriage as did some of the apostles, but all men are not constituted to refrain from marriage. Some are some — Some are incapable of marriage because of physical defects, others because of injury, and others decided not to marry in order to devote themselves more completely to the service of God. This state does not cast reflection upon marriage. It concludes with a discussion in which marriage was exalted to its original pure state.

V-13 Then were brought unto Him little children — These children were probably brought to Him by some of His followers, who wished to follow Jesus, and wished also to devote all that they had to Him. It was Jewish custom that when someone wanted blessing in prayer that hands were laid on the head of the person prayed for. This implied a kind of consecration to God. They had so much confidence in the prayers of a godly man that they believed that those prayed for would be happy. The disciples rebuked them — They thought the children would be burdensome to Jesus, or that they were too young.

V-14 Jesus said, "Suffer little children" — Mark states that Jesus was displeased with what the disciples had said. It was a thing highly gratifying to him. He wanted children to be brought to him. It was a time when the disciples should not interfere. Often a child comes forward in our church services during the invitation. The child wants to give his or her heart to Jesus. Is it right to say, "You are too young?"

V-15 And He said — When a child wishes to be saved we must acknowledge this, and be glad that the child has the wisdom and insight to make such a decision. Where are we to say, "You do not know what you are doing?" God looks on the heart. Man looks on the outward appearance.

Of such is the Kingdom — Since entrance to this kingdom requires that men become childlike in faith, the disciples would do well to be more gregarious to children. In Damascus, a group of school children swarmed around our tour guide who showed them away. Our tour host said, "Don't do that. We welcome them and we talked with them. Jesus welcomes little children. Jesus welcomes adults with a childlike attitude about faith."

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Numerous truths can be learned from this text. The verses immediately preceding it (16:13-18) suggest that one reason Jesus told the story was to illustrate the dangers of preoccupation with wealth and material possessions. From the text itself we also learn the dangers of ignoring the needs of others. The emphasis of this lesson is on still another great truth: Heed God's word while there is time. After death it is too late.

Decisions made in this life affect our eternal destiny. The rich man apparently failed to decide about eternity because of the security of his wealth. He postponed life's most important decision until it was too late.

I. A study in contrasts (16:19-31) The two men were very different. In them we see the extremes of wealth and poverty. The rich man dressed in the finest clothes and lived in the lap of luxury. He made merry, or "lived it up brilliantly" every day. On the other hand, Lazarus literally had nothing. He was sick and hungry. Obviously his friends carried him to the rich man's gate, hoping for mercy and a handout from the one who had so much.

Life and Work Lesson

Heeding God's Word now

By James L. Heflin, Pastor
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Luke 16:19-31

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Other contrasts stand out between the two. One was comfortable; the other miserable. One had friends; the other was alone outside the gate. One received attention constantly; the other suffered the indignity of having dogs lick his sores (vv. 19-22). An additional contrast is implied at the beginning and clarified later. One man had heeded God's word; the other had ignored it.

Luke gave us the beggar's name but did not mention the name of the rich man (vv. 19-20). The name Lazarus means "God is my help." Tradition gives the name Dives to the rich man. The Lazarus of this passage was not the brother of Mary and Martha.

What a contrast exists between the

two men. We in America can understand this as well as any people in the world today. We live in the land of plenty. By contrast, the poor and hungry of the "Third World" countries stand out in stark contrast to us. Such was the difference between Dives and Lazarus.

II. A cry from beyond the grave (16:22-26)

This life is not all that counts, however. Death and eternity are coming to us all. Dives learned that very quickly. He died, as did Lazarus. In eternity their fortunes were reversed.

After death there were some different contrasts. Lazarus was in comfort; Dives in misery. Lazarus was in Abraham's bosom; Dives was enveloped in flames. One was enjoying the delights of Paradise; the other was begging for relief from his painful thirst. One was happy; the other hopeless.

Upon his death Lazarus was carried by the angels into Abraham's bosom (v. 22a). That indicates further that he was a man of faith. "Abraham's bosom" was figurative language for a heavenly place or existence. To the Jews there could be no more accurate description of Paradise or future bliss. Abraham was the father of the race. To be in his bosom would be heaven indeed.

The rich man also died (v. 22b). No angels attended him. He was buried, and immediately was in hell (v. 23). The word for hell is Hades, a term which refers to the underworld, or abiding place of the dead. Luke described it as a place of constant torture by fire, the idea associated with Gehenna, another term translated as "hell."

In each case the man went immediately to his place. Lazarus went to Abraham's bosom and a blissful existence. Dives went to hell, a place of torment.

Existence for both men appeared to be somewhat like earthly life. The emphasis shifts to the rich man in hell (v. 23). He had a memory. He could communicate with Abraham. His body, in whatever form, was sensitive to pain. The heat created a great thirst (v. 24). His greatest desire was for some relief from torment. The description is graphic and alarmingly real.

Abraham recounted the rich man's life to him (v. 25). His life on earth was one of luxurious comfort, while that of Lazarus was one of pain and distress.

Now their fortunes were reversed and reversed for good. Their status could not be changed. The great gulf between them was fixed (v. 26).

These verses suggest to us that upon one's physical death he enters immediately into a place of happiness or a place of punishment. There can be no exchanging of residences in eternity. Most importantly, the place to which one goes is determined before death. III. A concern that others may listen (16:27-31)

The rich man who had not heeded God's word on earth expressed a concern for his brothers who still lived there (vv. 27-28). He begged Abraham to send Lazarus to his father's house. He wanted Lazarus to warn his five brothers about the place of constant torture.

Why would Dives think his brothers would believe a message which he had refused? His difficulty was not that he had not heard; his problem was that he had not heeded. His doom, therefore, was sealed.

Abraham replied that the brothers would have to listen to the message of Moses and the prophets (v. 29). Moses and the prophets spoke for God. The message had always been the same: Believe God and you have everlasting life. Ignore God and you have eternal death.

Dives argued that his brothers would listen to someone who came back from the dead (v. 30). They would repent and believe, thereby avoiding his fate.

Abraham responded to the rich man's pleas by telling him that not even a message from the dead would persuade his brothers (v. 31).

Abraham's message stresses the importance of listening to God's word. He speaks through his messengers a word so clear and so direct that nothing is more powerful, not even a testimony from beyond the grave. God gives man every chance to hear and respond to his offer of life. To refuse his message is to choose eternal death.

Choice determines destiny. One day death will claim each one of us. At that time our decision about Christ will determine our eternal destiny. Through his word, written and spoken, God speaks. The wisest decision a person ever makes is to heed God's call to faith.

Fear is the dark room where negatives are developed.